Divine Life

VOL. XVIII
No. 1

JANUARY
1956

Issued from: SIVANANDA NAGAR, RISHIKESH, HIMALAYAS.

CONTENTS

			Pages
1.	Pathway to Blessedness	—Sri Swami Sivananda	1
2.	Psychology and Philosophy of Buddhism	—Sri Simon Hewavitarne	3
3.	Bearing of Buddhism Upon Free-Will and Determinism	—Sri Edward Greenly	8
4.	Essence of Buddhism	—Sri Swami Sadananda	12
5.	Samadhi, or Spiritual Communion	—Dr. R. E. Dickhoff	19
6.	Ashram News and Notes	... ...	19

ॐ

1st January 1956

Sri Edward Hain, MA
London.

Nectari child,

you can become a perfect Yogi
when you have touched the
superconscious level.

Thinking of the past and
anxiety about the future is
a hindrance in meditation.

When the restless waves of
the mind subside, there arises
gradually divine Bliss.

The highest good is the
vision of Truth Eternal and
Imperishable in your own Self

May you shine as a dynamic
Yogi. May Lord bless you

Sivananda

RELIGIOUS CALENDAR

Sivananda Nagar

(*January 15 to February 15, 1956*)

January

23 Ekadasi

25 Pradosha Puja

27 Purnima

31 Poor-feeding Day

February

7 Ekadasi

9 Pradosha Puja

11 Amavasya; All-Souls Day.

Special Ganga and Lakshmi Puja on all Fridays.

Annual Subscription to *The Divine Life* ... Rs. 3/-
Single Copy ... As. -/5/-

MAHAMAHOPADHYAYA
DR. U.V. SWAMINATHA IYER LIBRARY
TIRUVANMIYUR :: MADRAS

THE DIVINE LIFE

VOLUME EIGHTEEN | JANUARY 1956 | NUMBER ONE

New Year Message

Pathway to Blessedness

Sri Swami Sivananda

My New Year Message to spiritual seekers the world over and to all others in general is: Consecrate yourselves to the spiritual values of life, the practice of which can be summed up in this short teaching:—Serve love, give, purify, meditate; adapt, adjust, accommodate; be good, do good, be kind; practise self-restraint, equanimity, self-reliance; strive to follow what you believe in, be practical; realize thyself.

To lead the divine life is to practise these ideals. The purpose is to annihilate the animal in man, to sublimate the human in him into the Divine, and to express this sublimation in his daily life. Life is a worship of the immanent Spirit. As all beings share the one Life which is the Whole, and of which they are different parts, their development lies in their being in harmony with that Life. The perfection of the part is its unity with the Whole. Mutual love, understanding, reciprocation, and the performance of one's duty, understood in the right perspective, in perfect loyalty to the Whole, are the only means for the promotion of peace and amity, good-will and prosperity, throughout the world.

Serve, love, give, purify. Life is interdependent. The community can prosper only through service of one another with the ideal of selflessness and the common good of all regarded above individual self-interest. Without love life is a void. To give love is to receive love. Service is fruitful only when it is accompanied with selfless love and spiritual dedication. When these are accomplished the heart becomes purified—through service, love and sacrifice; the community as a whole breathes the air of purity and becomes holy.

Meditate. Meditation is the most essential food for the soul. Without meditation clarity of mind is not achieved, convictions do not become stable, decisions are apt to be faulty, right perspectives become clouded, tossing of impulses produces restlessness and suffering, the ship of life flounders in the darkness of doubt and ignorance. Meditation is the key to knowledge. Through introspection, cogitation, ratiocination, one should steer the course of life.

Adapt, adjust, accommodate. If everyone is to think that all others should do as one thinks, then all will be at loggerhead with one another. By adaptation to the circumstances with the spirit of adjustment and accommodation, in an attitude of give and receive, life can be made more fruitful and amicable than otherwise ; rather, without this necessary qualification no one can live in peace or look for any progress. Therefore, the practice of adaptability, adjustment and accommodation is indispensable.

Be good, do good, be kind. Goodness and Godliness are synonymous. Devoid of goodness, religion is a misnomer, spirituality a hoax. To be good is to do good. By doing good one becomes good, and by being good one does good. This is a chain-reaction through which runs the divine fervour of all-embracing kindness

Self-restraint, equanimity, self-reliance. Equanimity or balance of mind, which is a very ideal objective for all spiritual seekers and for all those who do not wish to be tossed about in the tempest of affliction can be acquired only through self-restraint, or control of mind and its lower impulses. Self-control is strength, indulgence, perniciousness ; mastery over impulses is life victorious, intemperance death ignominious. True self-reliance is attained through self-restraint which engenders faith in one's own self, equanimity being the natural corollary of the two.

Believe in what you do, and do what you believe in. Ideals and practical life cannot be two separate courses. What one believes in, what one is convinced of, must find its acknowledgement in what one does. A man cannot be a saint inside and a rogue outside. The inner make-up of the human nature invariably finds expression in outward actions. Therefore, ideals must materialize in practical life. To progress in the spiritual path is to practise the positive ideals one believes in.

Realize thyself. The consummation of all human endeavours, of all efforts for evolution, is the realization of the real nature of man, the immortal Spirit within. The process has already been indicated above. If one practises what has been referred to—through selfless service of humanity, universal love, goodness, self-restraint, purification of the lower nature, understanding the unity of existence, channelling the life-force through all its humane aspects and sublimating it to absolute divine transfiguration, the realization of one's own inner Self is achieved. This is the goal. This is the grand finale. This is the be-all and end-all of all existence.

May there be peace and prosperity all around. May all be happy. May all progress spiritually and materially in harmonious union. May the light and grace of God Almighty dawn upon all.

SIVANANDA MEDICAL ORGANIZATION

The Sivananda Charitable Hospital at Sivananda Nagar, Rishikesh, has been the Living Monument of Sri Swami Sivananda's Motto : "Service of the sick is the most potent form of Sadhana."

This Hospital has been rendering magnificent service to the people of the neighbourhood, the majority of whom are either Mahatmas or poor villagers, far beyond the reach of expert medical aid.

Voluntary contributions in cash or in kind (drugs, dressings, hospital equipments, tinned food for invalids, etc.) will be gratefully accepted by :

The Secretary, Divine Life Society, P.O. Sivananda Nagar, Rishikesh, U.P.

Psychology and Philosophy of Buddhism

Sri Simon Hewavitarne
(England)

It is almost a truism that, in a world where man has been trained from time immemorial to look upon it objectively and a thing of concrete form and shape, it is idle to expect people to listen to theoretical speculations, much less to study and devote their attention to them. We are used to tangible effects and results but do not enquire into their causes. Science is interesting because it deals with experiments which appeal to our five senses. We hope the following essay on one of the most practical of philosophies that were ever given to the world will be of some use to those who desire to learn more of the sublime philosophy of Buddhism.

There have been systems and systems of philosophy in India, Greece, Babylonia and Europe ever since man has begun to think, and every one of them is an attempted explanation or interpretation of life. Some are occupied with the beginnings of life, others with its end and after effects. We have some of them still in our thoughts, grounded in us from generation to generation; in all of them the divine origin of man is the principal theme. He is asked to lead a good life in order that he may live a life of happiness in a place called Heaven after his death. This was the state of thought in India when Gautama the Prince of the Sankhyas published his grand interpretation of existence.

We read in the Mahavagga the opening chapters of the Vinaya Pitaka and the First Book of the Buddhist Scriptures, of the predominant mental attitude of the people of India extreme asceticism on the one part and boundless luxury on the other. Gautama, before he became the Buddha, perceived fully these two attitudes and also the sorrow to which man was continually a prey. From his earliest youth he was desirous of finding a solution to this problem: sorrow, its cause and its removal. With this object before him, he retired from the householder's life, wandered amidst the Northern plains of India, seeking and studying under all the masters of the different schools of Philosophy of his time. After six years of continuous struggle, he began to think out a way for himself, and at last discovered the Great Truths under the Bodhi-Tree at Buddha Gaya.

Buddhism is distinguished from all other Religions and philosophies by its unique character. Its principles are just now beginning to be understood and, although the latest monistic evolution of Greek and medieval systems of thought is in harmony with them, the other aspects of Buddhist Philosophy are still not recognized.

The first Buddhist literature came to Europe through the efforts of Hodgson and Csoma de Koros and consisted of legendary yet beautiful writings on the life of the Great Sage. The more important philosophical doctrines of Buddhism were introduced into Europe only a few years ago.

Though Modern Science has made tremendous strides, European Philosophy and Psychology are still in their infancy, not being more than four hundred years old; the learned men before that time were full of animistic theories gained through the Bible and its apologetics, and even now many modern philosophers cannot get rid of theistic ideas.

Doctrines of Buddhism

Buddhism is a combination of Psychology, Philosophy and Ethics. Unlike other

religions, it has no dogmas which the follower is asked to believe.

Man

A knowledge of Physiology (Kayanu-phassana) is necessary to the study of the observable facts or phenomena of the mind. The philosophical aspects of Buddhism are abstruse and difficult, yet a close and serious study will be amply rewarded. Interest (Sraddha), therefore, and effort (Virya) are made much of in the Buddhist Scriptures.

We will begin by explaining what we Buddhists mean by "Man." He is an Attha Pannatte, i.e., "A collection of attributes united by a sign and representing a possible object of intuition," or, in plain English, with a concept. Buddhist philosophy (Abhidhamma) looks upon this concept subjectively and objectively. Subjectively (Parramattha vasena) Man is a fivefold combination, namely, Rupa, Vedana, Sanna, Sankara and Vinnana. The whole combination taken together forms a state of consciousness.

Rupa means, in the ordinary conventional sense, a figure, form or picture. The common word used in India for the silver current coin is "Rupee," because it bears the "Rupa" or the figure of the Sovereign. In its philosophical application it may be rendered "Matter," or better, as in our commentaries, "that which changes its form under the physical conditions of heat, cold, ect." We must be careful not to think of it as a constant element. We cannot see in Man or in any physical object any form, but only Rupa or appearance-concept. The form is not seen, but is known by inference or by knowledge. If we have not been taught to call this appearance-concept by the word Man, we would not recognize a man on first seeing him. The infant's first conception of man will illustrate this point. The child has no idea of what the thing "Man" is. It is only by training that he gradually begins to recognize that thing. If the infant is born blind it will have no conception of the appearance of man at all. Instead of the term "Man" we might use any other conventional symbol, and the same process of argument will hold good. In the Suttas the word Rupa is sometimes used in the ordinary conventional sense of "Form." Rupa, therefore, in the Buddhist philosophy means a combination of surface or extension,' cohesion, heat and motion.

Sensibility

The second term in this fivefold combination is sensation (Vedana) which embraces all the mental phenomena arising immediately out of the action of the five sense-organs, namely, the eye, the ear, the nose, the tongue and the skin.

Instead of the term "Ideas of Sensation," we may use for Vedana the term "Sensibility" to express the capacity of experiencing, and refer to the conscious effect, not to the physiological process. It must be understood that this is a property of the consciousness with the co-operation of each individual sense-organ. We recognize the quality more than the quantity of the sensation. This recognition comes through the various Seelas or modes of discipline mentioned in detail in such commentaries as the Visuddhi Magga.

Perception

Then comes perception (Sanna), the third item of this fivefold combination. This is a process by which we localize and objectify a sensation. Whenever we perceive a thing by means of the senses, we give sensation a certain definite position in space (Akasa). To perceive a cart is to refer to sensations of light and shade, form and colour, to an object placed at a parti-

cular point in space. The complete mental product is called a Percept, and the process Perception. When we name things or see things, we at once perceive what they are. The operation looks so simple, yet it is the result of learning from experience. Some of us have heard of an aeroplane, and we perceive it by a picture, but to those who have not seen a picture of it the word or the machine itself conveys no perception. Accordingly the Buddhist philosophical way of perceiving man as a combination of extension, sensibility, perception and consciousness must come also as a result of training, reflection or introspection. Perception also comes through consciousness in combination with one or several sense-organs. It is the interpretation of the stimulus or symbol.

Sankara is the fourth in this fivefold combination. It is a process of thought—thinking conceptions or mental concomitants. "These perform their respective functions in combination as one whole, of act, speech, or thought." It is the result of motive-thought, and it is also motive-thought itself.

Consciousness

Now comes the last and the most important item, namely, Vijnana or Consciousness. It is extremely difficult to say what consciousness is, but it seems to be the relation that subsists between the subject and object. Animistic religions have personified or objectified it in various ways. Among these personifications are soul, breath, dove, shadow, butterfly, fragrance, harmonious, music and lastly, Jehovah Holy Ghost and the modern spiritualized conception of God. "However much the telescopes for observing the stars," writes Max Muller, "have been improved the observatories of the soul have remained much the same."

According to Jewish philosophy consciousness was looked upon as an entity that remained inside the body and governed the doings of Man. It was held to be unchanging and constant, and at death it remains somewhere until at the Day of Judgment it is sent to heaven or hell. It is only recently that modern European philosophers and scientists have come to recognize that everything is in a state of flux or change, that nothing is permanent; yet this Doctrine was taught by the Buddha in its application, not only to the body, but also to the mind. According to Buddhism then, as we saw in our analysis sensibility, perceptions, thinking and consciousness form the mind, and the Rupa or Form, as explained above, forms the body. Man therefore is a combination of body and mind, or when the four combinations plus the extension, cohesion, etc, come together and are arranged in a certain form, we give the completed result the name "Man." This recognition of Man objectively is Knowledge and the non-recognition is called ignorance or Avijja. One who recognizes Man in this manner is a Buddhist, and the psychology that explains this system is Buddhism.

World

Now Man or this fivefold combination is the self: the world or the environment that affects him through the five senses is the non-self The world, therefore, is composed of two great phenomena, the self and the non-self; the ego and the non-ego. This non-self is "not the same as self, nor is it another. If any self looks upon the non-self as another, his view is wrong, He is a Micchaditthi; self-interested (Lobha Sahagata); under an illusion (Moha Sahagata): therefore he is unsympathetic (Dvesa Sahagata). These three principles of self-interest, non-sympathy or antipathy, and illusion are three primary causes of sorrow. The three opposite

qualities, namely, selflessness, sympathy and understanding (Alobha, Adosha, Amoha), lead the mind to Happiness.

Buddhism does not trouble about the concrete beginning of life or the world, because the enquiry does not lead to freedom from sorrow; such enquiry is also profitless and ignoble. Wherever and whenever we assert such a beginning for Man, Buddhism analyzes him and finds him to be an object of thought, a highly complex compound constantly changing and giving rise to new combinations. There is no place for an Almighty, unchanging God because that is also an object of thought, the result of an inevitable function, a pictorial introduction to the formulation of an ethical code when the mind of man was in its infancy.

Mind

The mind of man is compared with the current of a river (Nadi soto viya) the Budhist idea of conscious existence. "A person standing on the bank of a river thinks that the river is the same, though not a particle of water which he sees at any point remains where it was a moment ago; and, as the beginning and the end of a river receive the special names 'source' and 'mouth,' though they are still composed of the same material as the body of the river itself, even so, the source and the mouth of this river of life are respectively temed 'birth' and 'death' though still composed of the same water of life."

There is no transmigration of a physical soul-entity, nor is there continued personal existence, but there is continued existence. This everlasting process goes on and never ends until the causes that bring about physical existence are removed. Men mistake similarity for identity, and are apt to think of this ever-changing being as an enduring and abiding soul.

According to Buddhism, the subject or the self that thinks, and his environment (i.e., the object), are both changing. There is a relation always between the subject and object. The environment of the self is called stimuli which, as such, are objects of thought. These stimuli are of various kinds and may consist of sight, sound, smell, taste, touch, or concrete mental objects or abstract mental objects.

Consciousness or existence moves on in a normal state where there is no stimulus, but, at the approach of any one of the above stimuli, consciousness is affected and the subject is aware of the objective presentation. This first awareness is contact. Then follows perception by which the object is recognized. After this comes volition, which may be conditioned by ignorance and self-interest. Then comes a mental concomitant (Ekaggata) by which the object is individualized as occupying a certain position in space and time. This is followed by the selective activity of attention (Manaskara), and lastly comes the psychic life "which imfuses mental life into one and all and constitutes the whole into a psychical state." These seven mental concomitants are common to all acts of consciousness.

Perspective

So far the subject is aware of the object as an individual, after which consciousness is again active to find out more about the object. This is done by the six following properties, viz., directing the mind towards the object, continued application, decision, or the property by which the mind chooses between two courses, effort to arrive at cognition, then the interest in the object, and lastly the intention with respect to act.

Action is inoperative. The merely mechanical performance of various ethical rules without reference to the primary motives is vain and profitless. If actions are

performed without self-interest or ill-will and with a true realization of the nature of things, life will not be a lie but a truth, and Happiness will be realized.

There is a simple Buddhist story which fully explains the Buddhist aspect of life. A blind man said, "I cannot believe in a world of appearances; there are no colours; there is no sun, no moon, there are no stars; there is nothing."

His friends chid him, but he still repeated the same things. Then a Rishi, one of the ancient Hindu Philosophers, saw the man, and applied a concoction of four simples to the man's eyes. Immediately his eyes were opened. The man shouted out in ecstasy, "I see beautiful trees, the bright sun, the lovely moon and stars." Then certain holy man said, "You are vain and arrogant, and nearly as blind as you were before. You see the outside of things and not the inside."

The fundamental problems of Buddhism are put into the opening verse of the Dhammapada, "That the mind is primate, the highest and the mental is the Law. The mind follows the vocal and bodily action." In studying the philosophy of Buddhism, it is essential to read a few English works on Psychology, without which Buddhist ideas are rather puzzling. There is a large number of works on the subject, among which we may mention Dr. Sully's *The Human Mind*, Prof. James' *Principles of Psychology*, Prof. Baldwin's *Outlines of Psychology*, and Prof. Osmond's *Concepts of Philosophy*.

WORLD PARLIAMENT OF RELIGIONS COMMEMORATION VOLUME

In continuation of the articles pertaining to Hinduism published in the previous issue of *The Divine Life* the following matter has already been included in *World Parliament of Religions Commemoration Volume.*

Hinduism

Practice of Yoga: According to Bhagavad Gita—Sri Swami Sivananda; Yoga and the Six Schools of Hindu Philosophy—Edward Hain, M.A.; Why Hinduism Has Triumphed Over Time—Dr. S. Radhakrishnan.

Buddhism

Sayings of the Buddha—From the Dhammapada; Words of Wisdom from the Buddhist Literature; Buddhism—Sri Swami Sivananda; Buddha's Advice to Householders—From Anagarika Sutta; Buddha's Advice to Initiates—From the Dhammapada; What Buddhism Means to Me—B. G. Kher; Practical Tibetan Buddhist Meditation—Anwarul Hasan.

In continuation to the above articles the serialization of the Buddhism Section is completed in this issue, the offprint of which is being simultaneously incorporated in *World Parliament of Religions Commemoration Volume.*

Bearing of Buddhism Upon Free-will and Determinism

Sri Edward Greenly
(*England*)

Of all the Cruces by which religious and ethical thought has, age after age, been troubled and perplexed, none is more famous than that concerning Predestination and the Freedom of the Will—the conflict, that is, between the ideas of Law in the Mental and Choice in the Moral Order of things.

The difficulty is a special affliction of no particular school or creed: Pagan and Christian, Catholic and Protestant, Theist and Atheist, Creationist and Evolutionist, are confronted by it alike.

In Greeco-Roman literature, for example, emerges ever and anon that *Fate* that stood even above the gods: fugitives from Pompeii asked of each other in the darkness was "this the promised end" or at least the "image of that horror" that should involve both gods and men and beasts in ones common conflagration.

Fate as the will of Allah edged the Moslem sword: and no sooner had the Christian Church organized its polity and its theology than it was called upon to meet this question. How it met it we all know; from the time of the great Augustine of that of Calvin on to Boston and Jonathan Edwards, in whose hands it assumes a form an that terrible one in King Lear:

"As flies to wanton boys, are we to the gcds;
They kill us for their sport."

Buddhism and Free-will

Thence the riddle has been handed on to the schools of Evolutionary Ethics, and is matter of earnest debate among them at the present time.

The Crux is a simple one. For the Theist it takes the form :—Man is the creation of our God. That God is Omnipotent and Omniprescient. All that Man was to be was therefore fully known to that God at the time of this creation—indeed from all eternity of time. Prescience with Power is Determination. Everything in Man, therefore, is predestined, and Man's Will and Choice can be nothing but fiction and illusion. For the Non-Theist it runs :—The Universe is a Cosmos. All is Law. Cause and Effect are universal. Man, or any other being, is therefore the effect of an endless chain causes. Free Will and choice, however, could not be so determined: themselves causes, they can depend upon no other cause, or they would not be free. Free Will, therefore, is an Uncaused Cause, an exception in Nature, a miracle; and in Nature there is nothing whatever to give rise to such a miracle, if indeed that which is uncaused can be given rise to by anything!

Yet, for Theist and Non-Theist alike :—If this be so, then what' place is there for any moral quality in Man, for good or bad, praise or blame, moral responsibility or duty? Nothing could have been in the least degree other than it is. The whole body of such conceptions vanishes.

No fault can be found with the reasoning of either party: causation and chice cannot be reconciled. The logical deadlock is complete.

The ethical instinct, nevertheless, is deep-seated; the ethical ideas cannot be expelled; and yet it is impossible to admit of any such Antinomy in the nature of things.

Now, in the Buddhist teaching, a new champion, new at any rate to Europe, enters the field. Will he fare any better than the

other? Before that Dark Tower has fallen all the lost adventures his peers" the point in their own breast precisely at that victorious moment when their spear entered their adversary's heart. Terrible are the odds against success; and yet the issue cannot be evaded. The very existence of the system is at stake. For Buddhism, as we all know, is nothing if not ethical. If Ethics disappears, Buddhism disappears along with it—of that there can be no question. On the other hand, tremendous is the prize. The Teaching that can face that problem will have, beyond all about, the ethical and religious future in its hands.

Is the system equipped in any different manner from its predecessors? We have seen that their reasoning is unimpugnable. Nothing then is to be hoped from better reasoning. But, in a deadlock of this kind, the trouble must be hidden, not in the reasoning, but in the materials with which that deals; must be concealed in the assumptions of one party or the other, or of both. The question then is—Does Buddhism set out with any different assumptions? If not, it may as well give up the quest. If it does, then there is some hope.

Ethics

As for Causation, that certainly is a fundamental assumption in Buddhism, as vital to the system as ethics itself; so that, for better or for worse, it appears to be committed about as deeply to Determinism as a system can well be. And with this is bound up the fact that Buddhist Ethics is essentially utilitarian, is a means to an end, and depends upon no unexplained "fiat" imposed upon mankind from without.

Clearly then, Buddhist Ethics must have much in common with more than one system that is current in Europe.

There is, however, one important assumption contained in all the European systems—they all connect ethic, in one way or another, with "Happiness" in Life. The Theistic ethics does not, indeed, rest upon Happiness for its ultimate authority, but Happiness is the promised reward, conferred in this life (no matter what external calamity) by the approbation and blessing of God; in the next by the unending joys of heaven To the Utilitarian Ethics, whether in its original Benthamite or its later evolutionary form, Happiness is not merely a reward; is the source of authority itself, the end to which ethics is the means—"the greatest happiness of the means—"the greatest happiness of the great number" being explicitly the goal of the system.

Now, to any system that contains this element, the idea of Duty is essential. For in the hunt for this same Happiness arises the whole of that body of immoral impulse which it is the very function of Ethics to subdue. Confirm a man, and that on the authority of Religion or of Ethics itself, in the view that he may still rightly seek after this Happiness, and you have imposed upon the system the task of delimiting this as legitimate, that as illegitimate happiness, of impressing men with distinctions between a higher and a lower happiness. No completely satisfying reason can be given for that sacrifice of self, sacrifice sometimes utter and once for all, which must nevertheless be enjoined. Even in heaven, happiness being still the aim, the danger still must lurk, as indeed the story of the fallen angels shows that men have dimly seen. Ethics, in short, is keeping alive that very wild beast whom it should seek to slay. Placed in a world where happiness does appear to be attainable here or there by this or by that, man needs the check of this idea of Duty, the famous Categorical Imperative, to direct his choice.

Proclaim, on the other hand, this search after Happiness to be as for an Ignis Fatuus that moves ever onward in advance of the seeker, proclaim not attainment of bliss but freedom from sorrow as the aim of life; show also success in this quest to be possible only on condition that the other be totally abandoned, and the situation becomes wholly different. Incidentally, the task of Ethics is immensely lightened, for the axe has been laid at the very root of the whole monstrous tree of all immoral impulse. That, however, does not belong to the present subject. What we have to note is that by this inversion of the nature of Life's aim all need for the idea of duty is at once got rid of. For there is no longer any question of legilimate or illegitimate happiness. To him who knows that all such grasping carries with it sorrow, all such questions have disappeared. Suppose it be asked, for example, how much he may rightly take while yet his neighbour lacks, how much it may be his duty to give—he knows the measure of his begrudgment of those goods to be a measure of his attachment to them, and that again a measure of the orrow that will come. What need have we of further witness?

Soul

More far-reaching still is another consideration. All the Semito-European systems, Theistic or otherwise, posit, explicitly or implicitly, a paychic entity, a soul, self, or individual—doer of the deed, thinker of the thought, subject of the experience. Now, for Ethical purposes, an imperative necessity exists to link up this soul or self with its deeds, its thoughts, and their results. Therefore, to all animistic Ethics a whole machinery of concepts is essential. The soul or self must be good or bad, must merit praise or blame, must arouse moral approbation or indignation.

These, however, are the very ideas that we have seen to stand in hopeless conflict with the idea of Causation. Consequently, there would seem to be but one way out of the dilemma—to get rid, that is, of the psychic entity itself that makes them necessary.

Truly, a heroic remedy! Can any system be expected ever to respond to such a demand? Yet one there is which not only may do but has done this. Buddhism, in its teaching of "An-Atta," expunged from its view of Life every trace of psychic "substance," Soul, or Self: saw Life as no Entity whatsoever, but a Process, no Individual, but literally a "Dividual," resolvable into its psychic forces, passing through time as an eddy passes through space. Looking upon Life thus, all need for the concepts in question vanishes, and with them vanishes also the last possibility of conflict between Ethics and Causation.

In the light of this Dynamical, instead of substantive, conception, we can link deed and thought directly with their consequences. "Psyche" the "Hard-Atom" of the world of mind, has gone, no intermediary is left: and with eye fixed upon no "doer" but on deed alone, the whole ethical process can be conceived in causal terms. Is there then no place for Will at all in Buddhism? On the contrary, as Mrs. Rhys Davids has abundantly shown, Will, Conation, Effort, play as much a part in this as in any other system—more indeed if anything.

Will

But what part? If I know that all is predetermined, why should I do anything (the old, old question) but fold my hands and let these forces work?

Well, be it so. But if so, why confine that principle to matters strictly ethical? A dinner is before me, I am hungry. I am predestined, these reasoners must admit, either to eat that dinner or not to do so

Suppose, then, I fold my hands and await my destiny. There can be but one answer. I was, without doubt, predestined to go without that dinner. A day or two of such reasoning, however, and forces will so operate that my destiny will be as irresistible to eat as it then was to abstain.

"Will" exists, but it is no self-originating uncaused force. Certain elements go to the making of it, it is a caused, compounded thing. Sometimes we can discern enough to effect an analysis of it into those elements, sometimes not. But in any case, Will is the resultant, the net outcome, of a complex of desires. A conscious being, like anything else, moves in the direction of least resistance, and that is determined by the disires at work within its system. What, then, determines the desires, determines also the will. And here comes in the excellence of Buddhist ethics in assigning so great a part to Knowledge. If our desires are determined by ignor ance, action will result in sorrow, if by Knowledge, in avoidance of sorrow.

Knowledge

At a banquet of the Borgias two men sit, and the wine goes round. One knows the cup is poisoned, and he does not drink. The other knows nothing, drinks, and dies. The destiny of the one was life, of the other, death. What made the difference between those two destinies? Knowledge. Nothing else. Knowledge then, is Destiny.

Ignorance, we may say, leading to desire for happiness, is one kind of destiny. Knowledge, leading to desire for sorrow's ceasing, the other kind. Not knowing, I seek to drink my fill of joy. Then I hear the Dhamma. That shows me the poison in the cup of life, and I turn away. Desire is changed by Knowledge. "Surely, however, there is something more, some from-within-arising power, in those great moral conflicts that from time to time shake the heart of man? For here man actually turns from that which he desires, and with a mighty self-originated effort, urges himself to that which he does not desire." Even here, however, the ancient Buddhist formula is true—"There is no self herein." He has discerned the poison in the cup, and love he the wine ever so dearly, he yet loves escape from craving's sorrow more. True, there is effort, mighty effort, and great resistance to that effort. Look, though, down over the bows of a steamship. There is evidence, in abundance, of effort, and of resistance also. Yet nothing is happening but that the resistance of the water to the passage of the ship is less than that of the steam in the cylinders to compression.

Examples might be multiplied of the casuistic knots that this simple principle will cut.

Final Ideal

To return. Buddhist Ethics is based entirely upon desire for sorrow's ceasing, joined with knowledge of the means for this. Recognizing no soul or psychic entity, dispensing altogether with duty, responsibility, praise or blame, conflicting in no way, therefore, with the Reign of Universal Law, Buddhism presents to us an Ethics that, once seen, takes hold upon the mind with a grasp like that of the unyielding powers of Nature.

Not that we can at a stroke dispense with all the old time-honoured motives, duty, responsibility, merit, and the like, and walk at once by that clear Light alone. Most likely that would spell disaster, and bring the reaction that dogs all premature and violent revolutions. Seek indeed we must for the fullest Truth that we can find, realize that, and live by it as consistently as may be. But behind us lie ages upon ages of animistic teaching—not at a single effort may we cut loose from balance of thought, upon the clear conception of sorrow and of sorrow's ceasing that is its

underlying law. Few attain to sight like that.

And even so, there is a further stage, that of the "organically moral." Effort is good, but better still is to pass beyond the need of effort. The ethical movement of the mind must become instinctive and instantaneous, like the starting of the finger from hot iron.

Lastly, not only are the crutches of the animistic ethics fit aids only for the ethically lame; but moral ideas altogether denote some degree of imperfection. Where these are, there still are "thine and mine," "thou and I," still there seems some "self herein." Before the full Light of the An-Atta vision, Ethics vanishes along with self. "To say nothing of unrighteousness," said the Teacher, "ye must leave even righteousness behind.

Essence of Buddhism

Sri Swami Sadananda

(Text of a Speech)

We get materials for the life and teachings of Buddha from the sacred Pali literature, the most important of which are the three Tripitakas. The three Tripitakas or the Three Baskets, as they have to be translated, are the Vinaya Pitaka, or the discipline basket, the Suta Pitaka or the instruction basket and the Abhidhamma Pitaka or the metaphysical basket. These constitute the sacred literature of the Buddhists. They are written in the Pali language, the language which was in use among the common people living in the North Central India in the ancient days. Later on, a number of Sanskrit books were also written dealing with the life and teachings of Buddha, and these are the sources of information.

Life of Buddha

As regards the life of Buddha, it has been culled out from many writings of pious Buddhists which have taken the form of legends. Though there is much that is legendary in nature, considerable historical material can be culled out of that literature. The opinion at present accepted by the historians about the date of birth of Gautama is 557 B.C. According to history, he was a prince born of King Suddhodana of the Sakya clan, an independent clan living in North India. His mother was called Mayadevi. The legendary accounts are that the spirit of Buddha descended in a dream in the form of a white elephant into the womb of queen Mayadevi and this dream was interpreted by the astrologers or dream-readers as an indication that a very enlightened personage was going to be born in the royal family.

A year hence Queen Mayadevi became pregnant and when the confinement was being expected, she requested her husband King Suddhodana to allow her to go to her father's house, and therefore, King Suddhodana sent her in a golden palanquin attended by a number of courtiers, and while she was passing, she had to go through a grove of trees. The trees were in full blossom and the branches were filled with flowers and she had a desire to stay for some time in the grove disporting with nature and her order was at once obeyed. She got down and when she was playing for some time under a majestic Sal tree, she had a desire to catch hold of a big branch and, according to the story, although the branch was too high, of its own accord, it bent itself down and when she got hold of it, she gave birth to Gautama Buddha. After some time she was brought to Kapilavastu, and soon

afterwards queen Mayadevi died.

One of the people who came to see the child was an ascetic, who was also an old friend of King Suddhodana and known very well for his wisdom. He said, "The child will become either the monarch of the world or become a great saint, the Enlightened One, dispelling the darkness of ignorance from the four corners of the world." Then prince Suddhodana asked, "What are the signs which would indicate that the child was going to renounce?" "When this young man sees old age, disease and death and a monk, he will renounce the world." Therefore, Suddhodana took care to see that Gautama in his childhood was surrounded only by beautiful damsels, everything that was good and good looking. Orders were issued that proper watch should be kept in all places, so that an old man or a monk might not enter into the neighbourhood.

Once Gautama asked his charioteer to take him to a nearby park as usual. Then the gods appeared before him in the form of an old man. He asked the charioteer who he was, because he had never seen an old man before. He replied that he was an old man and that every one had to become old like him. A few days later there was a diseased man appearing. Some days later there appeared a corpse, and sometime still later a monk also appeared. These facts were reported to his father, King Suddhodona, and he redoubled his efforts to prevent Buddha from going away, but his mind had already changed and he was more and more convinced of the necessity of getting away.

Renunciation

He left his house in his 29th year, after he was already married and a child was born to him. He thought that the child was a fetter and he left the family in the night attended only by his faithful servant called 'Channa' and a horse called 'Kantaka'. In the dead of night, he wanted to see what the new child was like and he peeped into the room where his wife was. He found that his wife was having her hand over the child, and he thought that if he lifted the child, he would wake up his wife. So without disturbing the child, he went away. He crossed a river called Anoma, and then he asked his servant to take back the horse, and with great reluctance the attendant went back with the horse.

Then Buddha went to a place where there were a number of ascetics. He stayed there for some time with them, observing how they were leading their life for the purpose of getting Self-realization. They were going through all kinds of self-mortification and their bodies had been reduced to skin and bone. He thought that he should also mortify his body and so constructed a small hut for the purpose of staying there and did penance; his majestic appearance attracted a number of people and five great ascetics came and began to do service to him. There he practised austerities in a very severe fashion for the purpose of gaining Mukti. For six years he went through self-mortification, only to find himself reduced to skin and bone and he thought that this was not the way in which he should spend his time, because it did not lead him anywhere.

Therefore, he decided to eat more and look after his health. At that time there came the daughter of a local inhabitant. She brought milk and he drank it. Then the five ascetics thought that the prince was once again drawn by his old Samskaras, that he had fallen from the path and they left him. But he realized that the real path that would lead man to God was not one of extreme asceticism or one of extreme attachment to earthly pleasures, but the middle path, the golden means. So he went to a forest and sat under an Aswattha tree resolving never to get out of that place till

he got Realization of the Truth.

Enlightenment

It was then that Kamadeva or Mara came to tempt him in different ways. He knew that Gautama was sitting there with a good lot of determination and if he succeeded in getting Realization he would dispel ignorance and no body would pay tribute to Kamadeva. He asked his three sons, and three daughters, to try their best to disturb his penance. The three sons were called confusion, gaiety and pride. The three daughters were lust, delight and thirst. These six people joined together and said, "We shall all go together and fight with this man." But he was not changed. He gathered all his forces and for a very long time the fight went on. He was not changed. Then all of them appeared before Mara and said, "There is no use wasting our energy. He is a determined person." Then Mara left Gautama.

The result was Gautama soon got enlightenment and became a Buddha. He understood the reason for all kinds of miseries. What made him renounce this world was the sight of old age, disease and death. He wanted to find what was the best way of getting rid of them. He solved that problem. Then He decided to come out and impart instructions to various people. Then he went from under the Bodhi tree to Banaras. On the way he had to cross the Ganges. It is said that the ferry man wanted money, but Buddha replied that he had no money. Not being taken into the ferry, Buddha flew over the Ganges and went to the other side. And this news reached Bimbisara, the King of that place, and he decided never more to collect any toll from people who crossed the Ganges.

Buddha then went to another place where he saw his old five ascetics. They saw him from a pretty long distance and then they thought, "If this man comes, we will refuse to join him." but when he came near them, they were completely changed, because there was the radiance of Self-realization coming out of him, and they fell at his feet. That was the nucleus of the band of Sishyas that gathered round him. These five became monks under him. He then preached his Buddhism, the middle Path, and on his 80th year, he passed away. That is the life of Buddha. Now let us briefly examine the teachings of Buddhism.

Teachings of Buddha

We have to study Buddhism from all points of view, from the ethical point of view, and the philosophical point of view. It is a composite of ethical principles. All these principles were introduced for the purpose of solving the problem of human miseries which could be got rid of. How best to adapt one's conduct so as to escape the evils in the form of human miseries? And they constituted the ethical side of Budhism. Philosophically, it is an approach for the solution of the riddle of life. Why should men suffer? Why should he be born? All these questions point to the final question: How to escape misery? By escaping birth. When you are born, you are bound to have misery. How to escape birth? By giving up the desire to be born. The desire for birth arises on account of the reaction of the mind to the pleasures of the world. Therefore, annihilate desires. That is the way of getting rid of rebirth. That is the kind of philosophical approach to it.

Then the question of the philosophy of Advaita was taken up. What was Buddha's attitude to Supreme Being? He did not say anything at all. He did not want to say whether there is Parabrahman or no Parabrahman or whether there is Saguna Brahman or Nirguna Brahman, whether or not gods are the personifications of powers. These questions he did not want to take up. This is seen from the fact that the Buddhistic records give us an idea of the philosophy which was prevalent then

and believed in by a number of people.

Dialogues

They are called Buddha's dialogues, and one of the dialogues speaks about a certain person Malunkya Putra having conducted a conversation with Buddha. He had been initiated into the monastic order by Buddha himself and he was living in the Jetavana monastery at Sravasti. He was a member there and he was following the teaching of Buddha for a long time, but this doubt arose in his mind: "Buddha has not taught us many things. He has not elucidated very many points, and unless he elucidates the points and makes us understand these things, there is no point in my being with him and remaining within the monastery." And therefore, he said, "O, Enlightened One, you have not told us answers to three questions and till I can hear the answers to these three questions I cannot have peace. On the other hand, if you refuse to give answers, I shall leave the monastery and relapse once again into my old life." Then he asks: "First of all, is the world finite or infinite, permanent or temporary, eternal or non-eternal? Secondly, is the body separate from the soul or not or both are identical? Thirdly, when a great saint dies, does he completely die or does he exist even after death? Unless you explain these three points, I will go back to my old life."

Buddha answered, "I have not explained these, because it is not necessary that you should know them." He does not say anything about the world. "These are not to be known without practising religion. We practise religion for the purpose of ending miseries. Therefore, the knowledge of answers to your questions is not going to solve this problem. Have I not given you all the methods of ending all miseries? There is no need to know about these things. Do not ask such questions." That was the way he disposed of the philosophical questions.

There was an ascetic called Vasishta and he was having a conversation with Buddha. He had a doubt about Brahman itself. Buddha replied, "Vedas speak about Brahman. Rishis have written about Brahman. But have you seen anybody who has seen Brahman?" He replied, "No." "Then what is the use of asking whether there is Brahman or not? I have told you that the best way of getting rid of miseries is to follow the Eightfold Path." The people were satisfied. That shows clearly that Buddha did not want to discuss about philosophy. He wanted people to regulate their conduct to get rid of miseries. Buddha laid emphasis on the practical aspect of all religions. So he asked man to follow the Middle Path. He said that he was merely giving them an idea of the noble Eightfold Path.

Ethical Outlook

He did not lay emphasis on theory. His teaching was a composite of ethical principles. His approach to philosophy was only from the practical point of view. He believed in the theory of Karma. There is no use blaming fate for one's own suffering and there is no use blaming God. There is no use blaming the devil. One has to blame oneself alone and the Karma that he does brings about results. So birth and death are brought about. And the best thing to do is to regulate one's life in such a way that Karma does not affect a person and bring about his re-incarnation. He also wanted to give an ideal to the people. That was Nirvana.

One attains painless peace, Santi, where there is no desire. That is one way of translating Nirvana. Another translation is the extinction of the self so that it completely merges itself in the Paramatman or Infinite Being. That is the Jiva getting into Paramatman. The third translation is one's extinction completely. Whatever be

the state of Nirvana, it is a state where one transcends all miseries, and that ideal is reached by following several things. These a-e actually instructions as to how a man should lead a life so that misery can be avoided, and for that there is a technique. He established a law of Dharma and founded a Sangha. He speaks about four meditations, the fourfold struggle against evil, the four roads leading to sainthood, the three Iddies (Tejas) or Siddhis, which you can attain. Then he speaks about the five moral powers. Then seven kinds of wisdom and the eight-fold path. These are the technical details of Buddhism.

Meditations

What are the four kinds of meditation? I shall give you an idea of these :-- The four great meditations are : (1) Meditation upon the body, to understand that it is only perishable, and that you should not attach much importance to it. The second great meditation is the meditation on the senses to find out how they are driving us towards all kinds of evil things. The third great meditation is meditation on ideas, how conceptions are formed. And lastly the great meditation on reason and character. How do we reason out the relation between cause and effect and on the way of building up character. So if you develop the practice of meditating upon the body, the senses, the ideas and the character and the reason, the four great meditations are practised.

There are four ways of fighting evil. This is the original Buddhism which was preached by Buddha himself. First of all there must be prevention of evil coming before us. See no evil. Talk no evil. Hear no evil. That is the first struggle, the great struggle that you have to put forth in preventing any evil from coming into you.

The second struggle is the removal of evil that is already there. The third is to create good where there is no good in us. The fourth is to improve the good already in us

The four great meditations are the four great struggles, for putting an end to evils and increasing virtues. If you increase virtue, evil will go away.

Way to Sainthood

Then come the four great roads leading to sainthood, for the attainment of Iddi, What are they ? First of all, there must be the will to achieve greatness. You must determine that you are not going to be an ordinary person swayed by emotions, that you will try to have the things necessary for making yourself a saint. Then the will also must be combined with the four great meditations and the four great struggles. So will united with the four great meditations and the four great struggles is one of the roads—the development of the will.

The second thing is making the necessary exertion for the purpose of achieving the necessary sainthood. And there also you have to combine meditation and struggles.

The first is determining. The second is action. The third is preparing the heart for the purpose of strengthening itself to resist all kinds of temptations and so on. And lastly come investigations into the scriptures and the methods that have been resorted to by the great saints, and utilizing also the four great meditations and the four great struggles.

Moral Powers

When you attain the position of a saint you achieve certain powers which make you spiritually superior to other persons and free you from the obligation of being born again and again in the world. Then you have got the five moral powers. First is faith. It means Sraddha, which is the very source of strength, reverence, devotion and belief in the scriptures and in the sayings of great men. The second is energy ; the third is thought ; the fourth

is contemplation, and the fifth is wisdom. These are the five Balas or moral powers.

The seven kinds of wisdom are energy, thought, contemplation, investigation of scriptures, joy, repose and serenity of conduct. These are the marks of wisdom in a wise man, in the real wise man. The really wise man, is most energetic. Though he may not be physically energetic, he is mentally energetic. Then, he will be very thoughtful. His thought will be clear and correct. Everything will be systematical. There will be no fallacy in his arguments. He will always be contemplating upon the things that are happening. He will understand the weakness and strength of others in half a second. He will be thinking of everything that he observes.

Investigation into scriptures constitutes the Swadhyaya of Raja Yoga. Then you will have immense joy. Then repose. Then serenity will be the mark. So, these are the seven wisdoms. Then there is the Eight-fold Path. The Eight-fold Path is spoken of as the right view, right aspiration, right speech, right conduct, right livelihood, right effort, right contemplation and lastly right rapture. On a previous occasion I have explained this Eight-fold Path. This is the way in which Buddha spread his teaching among those who followed him.

In the last days, Gautama's relation, Gautami, had taken to the life of a Bhikshu, and she wanted Gautama to give her a place and allow ladies also to become Sanyasinis. Buddha said, "No." Twice or thrice he said, "No." Then Gautami went to a place where Gautama was Then Ananda once again approached Buddha, and pleaded, "Are women not entitled to enlightenment?" Ultimately he decided to take her provided she observed ten vows. He replied that she was prepared to observe the vows. Buddha said, "But, I prophesy that if the ladies had not been admitted into the order, the new religion that I have founded would last for 1,000 years, but with the introduction of ladies, it will last only for 500 years." And it happened exactly as he predicted. Buddhism was split up into two sections, Hinayana and Mahayana. And Mahayana was later on absorbed into Hinduism.

Now, why did such a great religion, which translated all principles into practice, pass away from our land, although it is still prevailing in Ceylon, Japan and South East Asia ?

One reason was the splitting up of Buddhism into two parts, Hinayana and Mahayana. Another reason is Sankara came and dealt a death blow to Buddhism. The third reason is that Islam was developing more and more and did away with all Buddhistic universities. But the real reason was that Buddhism was not fundamentally different from Hindusim It only laid emphasis on the practices which are to make a Hindu a proper Hindu. When you compare Raja Yoga with the various paths advocated by Buddhism, you will notice that it is Patanjali Yoga that is worked out inio practice by these methods, the practice of meditation, etc. Therefore, people felt that it was not necessary to go away from their own traditional religion for accepting the teachings of Buddha. If now a spiritual aspirant has the longing to take up the discipline as it is laid down in Buddhistic scriptures, then he will find that his spiritual progress will become very quick and effective.

"Shambalah"—Spiritual Communion

Rev. Robert E. Dickhoff, D.D.

(*President, American Buddhist Society Inc. New York*)

Shambalah is not a City of Mystery located somewhere in Tibet or elsewhere, but Shambal is Spiritual Communion for all Buddhists the world over. To bring about this universal communicant to its fullest Realization, Full Moon, which comes every 28th day, has been selected since the days of the Lord Buddha as the chosen event for silent Prayer and Meditation to commemorate the Philosophy which became the light for millions living in Asia and later the world—Buddhism.

If you have been told differently as to the true meaning of Shambalah, as being secret, mysterious, disregard such misinformation coming from sources mostly antagonistic towards Buddhism.

The Buddhists have no secrets, sell no secrets, and make no secret commitments with anybody, neither do Buddhists sign pacts, today or any other day, in blood or other substances, to appease earthly or metaphysical powers, hold mysterious seances, practise magic of any other sort of mischievous hocus pocus or abracadabra, just because believers of other Faiths say so, thus diguising their own shortcomings.

This state of mind of peaceful tranquillity valued by the Buddhist and often referred to as "Heaven" by others, is not so far removed, that not all can feel its nearness and sweetness here on earth, if the mind if properly tuned for Enlightenment and the world's synchronized ugliness and sinful ignorance has been temporaily removed. Once fear of man-made hells has been successfully overcome, it should not be so hard to have one's Heaven right here on earth and now.

The moon is like a heavenly clock, which summons and reminds all Buddhists to gather for Shambalah to gain merit by meditating upon Siddhartha Gautama, who became Buddha at the Age of 40 and for 40 long earth years travelled all over India, to teach his Philosophy of self-enlightenment, self-discipline and self-education. There are no restrictions for Buddhists to pray on any day during the year, and in Tibet much merit is believingly gained by carving Tibetan lettering on stone, on prayerflags which pronounce the holy words: Om Many Padme Hum—Hail, Thou Jewel in the Lotus—a prayer originally directed to Shenrezig, Goddess of Mercy and Patron of Lhasa, Tibet. Buddhists follow the Noble Eightfold Path, which is believed the surest way to perfect Attainment of Buddhahood. They obey the Se-Ba-Thela or Ten Commandments:

First—Thou shalt not take any Life. Second—Thou shalt not steal. Third—Thou shalt not commit adultery, Fourth—Thou shalt not lie. Fifth—Thou shalt not drink intoxicating liquors.

The other five commandments are confined to the conduct of the Priesthood. And remember that Lord Buddha admonishes as a certain Truth: "Whatever, after personal experience and investigation is bound to agree with your own reason and trends to serve your own well-being and the well-being of all other living beings—that cling to as truth and shape your life in accordance therewith"—

Shambalah is also a gathering of Friends of the Dhamma of Truth and as Lord Buddha puts it: The sight of true friends affords joy. To live with them is happiness. Therefore, attach thyself to the wise, to the intelligent, the learned, the meek and live always as the moon in the company of the stars."

Ashram News and Notes

INAUGURATION OF ANANDA NADA MANDIR

(Reported by Sri Swami Gurusharanananda)

Sivananda Nagar,
6th December, 1956.

Today morning, at about ten O'clock, Swamiji was seen coming from his Kutir, as usual, towards the direction of his office. He was being accompanied, amongst others, by Sri Parvatikar Maharaj of Badrinath, a reputed ascetic and a great musician, who had given at yesterday's Satsang a wonderful music performance on Rudra Veena and other musical instruments (Sitar and Swaramandali). But instead of going to the office, Swamiji went to the hall where Satsanga is nowadays held at night, and Swamiji was followed by Sri Parvitakar Maharaj and some of the inmates of the Ashram.

After all were seated, Kirtans were conducted, starting with Jaya Ganesh. In the meantime Swamiji sent for Swami Chidanandaji and when Swami Chidanandaji arrived, Swamiji stopped the Kirtan of the Maha Mantra which was going on then, and said to him: "An idea has come to my mind Instead of Sri Parvatikar Maharaj opening a music college at Hyderabad, let us open the college here. Sri Parvatikar Maharaj can make this Ashram his headquarters and can go on tours and open branches of the college in the various parts of the country."

Swami Chidanandaji appreciated the idea, and gave a short speech for the enlightenment of the audience, explaining how Sri Parvatikar Maharaj had been for a long time contemplating the opening of a music college in Hyderabad for the propagation of Bhakti (devotion) through music and Sankirtan and how Swamiji, himself being a votary of Sankirtan, which he always professes to be the easiest medium or Yoga in Kali Yuga for attaining God-realization, had decided to give a much needed concrete shape to Sri Parvatikar Maharaj's idea, by deciding to open the college at Sivanandashram itself.

The aims and objects of the proposed institution were agreed to at the meeting as under:

(1) Attainment of God-realization through the path of devotional music.

(2) Revival of the ancient system of Nada Upasana.

(3) Purification of the present-day music which is tending to become Rajasic and Tamasic and therefore gross and sensual.

(4) To establish centres all over the world to work out the above aims.

(5) To start a journal for the revival and the effective propagation of Nada-Sadhana and to spread this particular aspect of the Bhakti Marga.

(6) To do all that may be necessary to work out the above aims and objects.

The name of the proposed institution was decided as "Ananda Nada Mandir."

The instructions and the training given in the Ananda Nada Mandir will be Karntic, North Indian, South Indian (Tyagaraja, etc.) styles of music and will include instructions in all varieties of musical instruments (besides vocal music).

The instructions and training in the Ananda Nada Mandir will be entirely free to all students, though such of those that are in a position or can afford to help the institution may contribute anything voluntarily.

The students who seek admission in the Ananda Nada Mandir will, of course, travel on their own expenses and defray their boarding charges only. Even this last charge, viz., boarding charge, will be waived in case of all deserving, earnest seekers who cannot afford to pay.

The Ananda Nada Mandir will work from September to June every year.

(All correspondence and enquiries in this connection may be addressed to Swami Nadabrahmanandaji, Principal, Sivananda Music College, P.O. Sivananda Nagar, Rishikesh, U.P.)

At the meeting Swamiji mentioned that the Ananda Nada Mandir will be a section of the Yoga-Vedanta Forest University.

Before the meeting dispersed, Sri Parvatikar Maharaj gave a two-hour musical performance, which was simultaneously tape-recorded by Swami Saradanandaji.

While Swamiji was listening to Sri Parvatikar Maharaj's music, he also attended to some of his routine official work such as checking of the addresses on the free parcels of books being sent to various devotees in India and abroad, and on the completion of the music perfromance and Prasad distribution, Swamiji returned to his Kutir, the time then being about 1 O'clock.

Founded with the Satsankalpa and blessings of Swamiji Maharaj, the Ananda Nada Mandir will no doubt be ever prosper, giving to the world the inestimable service of teaching devotional music, including Sankirtan, which is the easiest Yoga for man in this "iron" age to attain God-realization.

* * *

SPECIAL DISCOURSES AND MUSIC PERFORMANCES

Sri A.V. Raman, retired Under Secretary to the Government of India, gave two discourses on the *Krishna Lila Tarangini* by Swami Narayana Tirtha during his visit to the Ashram in the second week of December. They were in continuation of the series of discourses on the same subject delivered by him on his pervious visit. The present discourses described the *Bala Lila* of Bhagawan Krishna and the particularly telling episode of the devotion of the *Yagna Patnis*. Sri Raman pointed out the objective way in which the poet combined truth and beauty in perfect, soul-stirring and simple Sanskrit poetry. (The discourses will be continued from time to time to cover the entire work.)

30th November. A few selections from the compositions of Mozart, Schubert and Brahms were presented by Sri Rudolf T. Werther, of Perth, Australia, with whom Srimati Margot Pfeffer, of Heidelberg, Germany, and Sri Hans Lajta, of Vienna, also sang. Earlier Sri Werther had given a discourse on the history of the development of Western Music.

1st and 2nd December. Sardar Karam Singh, of the A.I.R., New Delhi, gave some melodious recitals of the Hindustani Music. He was awarded the title of *Sangita-ratna* by Sri Swami Sivanandaji Maharaj.

5th December. Sri Swami Parvatikarji Maharaj of Badrinath gave what could truly be described as glorious and enthralling performances on *Swaramandali*, *Sitar* and *Rudra Veena.*

5th to 19th December. On several occasions, during his stay at the Ashram, Sri Swami Narayanji Maharaj, founder of the Bapu Mahavidyalaya, near Askot (Dist. Almora), sang soul-stirring Bhajans and Kirtans which are so well-known for their unfailing effect in infusing spiritual ecstasy in the listeners.

1st January 1956. At the night Satsanga, Sri Kamalini Sitaram, of the India House, London, gave some vocal recitals of the Karnatic music, which were well appreciated by the audience. The title of *Sangita Jyoti* was awarded to her by Sri Swami Sivanandaji Maharaj. (Also see 33rd Yoga-Vedanta Conference report).

CELEBRATIONS AND OBSERVANCES

1st November. Special prayer services held in the memory of the saints of all denominations, belonging to all faiths, of the past and the present, marked the celebration of the All-Saints Day. Discourses on the characteristics of the saint and his transforming and ennobling influence on the world, were given on the occasion.

2nd November. The All-Souls Day was observed with special prayer offerings to the departed souls of all faiths and all climes. Collective Japa of the *Rama Taraka* and *Maha Mrityunjaya* Mantras was conducted and Kirtans sung.

3rd December. The twelfth anniversary of the Akhanda Maha Mantra Kirtan, which is being continued throghout day and night at Sivanandashram during the past twelve years, was celebrated on a grand scale. A procession was taken out to the Ashram's Viswanath Gardens at Rishikesh, a mile and a half from the main Ashram, where a special Satsanga was held in commemoration of the occasion.

In the evening, a group of 42 devotees of the Nirguna Balika Satsanga Mandal, of the Pusa Road, New Delhi, participated in the Ashram's Satsanga and gave a special perfromance of Bhajan and Kirtan.

24th December. The Christmas Eve was celebrated in a befitting manner, which was participated, together with the ashramites, by a few visiting seekers from Canada, Germany, Austria, France, Greece and Australia. A Christmas tree was beautifully illuminated by coloured electric bulbs. Discourses appropriate to the occasion were made, many of which included the childood reminiscences of the Christmas of the Christian participants.

INITIATION

Sri Suman Prasad Trivedi and 17 of his friends received Mantra initiation from Sri Swami Sivanandaji Maharaj during the month of December.

Sri Rudolf T. Werther, of Perth, also received initiation from Sri Swamiji.

HATHA YOGA TRAINING

During the year 1955, a total number of 151 aspirants individually received training in the practice of Hatha Yoga, apart from the training given to groups of individuals on special occasions like the Sadhana Week, etc. Of these 128 are from the various parts of India and 23 from foreign countries, which included Germany, Finland, Canada, the U. S. A., British West Indies, East and South Africa, Australia and Burma.

Daily classes are held in Hatha Yoga under the auspices of the Yoga-Vedanta Forest University. The department is under the charge of Swami Vishnudevananda.

VISITORS

The following were among those, (apart from those who have been mentioned elsewhere in this report) who visited the Ashram during the month of December.

Major-General Yadunath Singh, M.V.C., Military Secretary to the President of India; Dr. E.K. Janaki, LL.D., Director, Central Botanical Laboratory, Lucknow; Mrs. M. K. Vellodi, New Delhi; Sri Swami Ramdevji, New Delhi; Bhikkhu Buddhadasa Indapanno, of Chaiya, Thailand; and Sri Pun Chongprasoet, of the Royal Thai Embassy, New Delhi.

On 1st January, 1956, Sri Swami Sivanandaji Maharaj received a group of about 30 students of the T. C. College, Kathmandu, Nepal, led by Prof. Shiva Shankar Singh. To them he imparted his usual ethical and spiritual instructions.

* * *

THIRTY-THIRD YOGA-VEDANTA CONFERENCE

The 33rd Yoga-Vedanta Conference, also known as the 33rd Divine Life Sadhana Week, was held at Sivananda Nagar, from 28th to 31st December, 1955. The Conference was attended by a number of spiritual seekers from various parts of this country and a few from abroad, who met here under the auspices of the Divine Life Society, took part in collective prayer service and Asana and Pranayama classes, listened to the fundamental teachings of Yoga and Vedanta, exchanged views, and tried to benefit from the personal contact of His Holiness Sri Swami Sivanandaji Maharaj.

The common features on all the four days were early morning prayer, meditation, Japa, and chanting of Shanti Mantras and other Stotras, which were followed by Asana class. The prayer classes were conducted by Swami Poornabodhendrananda, and the Asana classes by Swami Vishnudevananda. The night Satsanga was also another common feature, which included general discourses on spiritual topics, special music performances, dance recials, and Kirtan and Bhajan. These were held in the immediate presence of Sri Swami Sivanandaji Maharaj.

28th December. After the prayer and Asana classes, a *Prabhat Pheri* was taken out in the neighbouring area. In the forenoon there was *Gita Swadhyaya*, after which the anniversary celebration of the Sivananda Charitable Hospital (mentioned elsewhere in this report) was held. Sri Swami Chidananda gave a general review of the working of the hospital during the year 1955. Then brief speeches appropriate to the occasion were made. In the afternoon there was a Mantra-writing class, following which discourses on Raja Yoga were given by Swami Jyotirmayananda and Swami Turiyananda. At night there were songs by Sri Sivananda-Murali and Sri Sivananda-Nirmala, chorus Western music by visiting aspirants from abroad, a discourse on "God-realization through music" by Sri K. R. R. Sastri, Principal, Law College, Jaipur, who also spoke on the characteristics of Sri Swami Sivanandaji Maharaj and his divine mission. Dr. R. L. Anand, retired Civil Surgeon, gave a fine recitation of the Urdu renderings of some parts of the Bhagavad Gita. The night Satsanga also included a few other discourses, and Kirtan and Bhajan.

29th December. The forenoon session was held at the Dattatreya Mandir, near the Ashram, where the Jayanti of Bhagawan Dattatreya was celebrated. Sri Swami Chidananda spoke there on the life and teachings of Dattatreya, following which a special worship was performed. In the afternoon, a Mantra-writing competition was held and prizes were awarded (on the following day) to fourteen successful competitors. Thereafter the 21st session of the All-World Religions Federation was held, when Sri Swami

Chidanandaji described the aims and objects of the Federation and reviewed its activities since its inception till date.

At night, Sri Narsingh Das Varma, of Ludhiana, gave a learned discourse on the spiritual ideal of human life and some of the means for its realization. There was then a brief talk on the relation of dancing with the spiritual unfoldment of life by Srimati Sivananda-Radha (Mrs. Sylvia Hellmann) who also gave a performance of *Bharatanatyam*. Earlier there was a Radha Krishna dance after the Manipuri style by Sri Sivananda-Murali and Sri Sivananda-Nirmala.

30th December. Today's sessions included besides the routine features, discourses on "Divine Life" by Swami Harisharanananda, on Karma Yoga by Swami Gurusharanananda (the Chronicler), on Bhakti Yoga by Bhagavata-ratna Swami Gurusharanananda, and on "Spiritual Life" by Shad-darshanacharya Sri Raghavacharyaji Maharaj, Principal of the local Darshan Mahavidyalaya, the students of which gave recitals from the Vedas. At night there was a film show depicting the activities of the Divine Life Society and the practice of Yogic exercises. There were then discourses by Sri Olgart Kaugarts and Sri Erich Pierschel, and dance performances by Sri Murali and Sri Nirmala, and Mrs. Hellmann.

The most striking feature of the tonight's Satsanga were vocal recitals of the Karnatic music and Hindi Bhajans by Sri Chellamma and Sri Kamakshi, of Bombay, which were greatly appreciated by the audience for their exquisite melody and inspiring virtuosity.

Sri Chellamma and Sri Kamakshi received from Sri Swami Sivanandaji Maharaj the titles of *Ganamritavarshini* and *Sangita Jyoti*, respectively.

31st December. A grand worship, with special Abhisheka and Archana, marked the celebration of the twelfth foundation anniversary of the Viswanath Mandir. A special Havana was performed for peace and prosperity in the world.

In the afternoon session two discourses on Vedanta were given by Swami Jyotirmayananda and Swami Suddhananda. At the night Satsanga there were the usual dance performances An one act play, entitled *Badal-giya-insan*, was then staged under the direction of Sri 'Nav Manav' who took the leading part. The play depicted the marvellous transformation of a social outlaw and derelict into a spiritually inspired and humane individual, symbolizing the triumph of truth over evil, goodness over vice. As on the previous night, the audience was treated to delightful music by Sri Chellamma and Sri Kamakshi. Then there was a performance on *Sarod* by Sri Shipra Banerjee (who was awarded the title of *Sangita Jyoti*), following which Sri Swami Chidananda gave his concluding discourse.

The following were among those who attended the Sadhana Week:

From Abroad: Sri Shanmugam Maistry, Durban, South Africa; Sri Olgart Kaugarts, Australia; Srimati Sivananda-Radha (Mrs. Sylvia Hellmann), Sri Sivananda-Sushila (Miss Sylvia Heck), and Sri Guy Lafond, of Montreal, Canada; Srimati Margot Pfeffer, and Sri Erich Pierschel, of Germany; Srimati Jagadamba, of France; and Sri Hans Lajta, of Austria.

Inland: Sri K. R. R. Sastri, Principal, Law College, Jaipur; Sri Vedananda Jha, Chhapra, Bihar; Dr. J. R. Sood, Ferozepur, Punjab; Sri Maheshwar Nath Kaul, Srinagar, Kashmir; Sri Murari Mohan Mukherjee, Calcutta; Dr. R.L. Anand, and Sri Labharam Sharma, Dehra Dun; Sri V. Krishna Ayyar, Bombay; Sri D. K. Channappa, Bangalore; Sri Rasik Lal, Patan, Gujarat; Sri Harbans Lal, Kapurthala; Mrs. Sitaram, Administrative Officer, Lady Hardinge College, New Delhi; and others.

SIVANANDA CHARITABLE HOSPITAL

On the occasion of its anniversary celebration on 28th December 1255, while reviewing the activities of the Sivanavda Charitable Hospital, Sivananda Nagar, Rishikesh, Sri Swami Chidananda, General Secretary of the Divine Life Society, observed:

The hospital has been doing valuable medical services to the people residing in this area as well as to countless pilgrims and visitors. This hospital which provides the holy field for the practice of noble and elevating Karma Yoga, has gradually grown

over the past two decades from a small but busy out-door dispensary into a regular, full-fledged hospital. Periodical special camps for the treatment of eye, dental and women's and children's diseases are being held and also occasional relief work is undertaken in nearby areas. Besides the medical and surgical sections, the hospital has provision for X-ray, diathermy, infra-red ray and ultra-violet ray therapies, in addi- to a clinical laboratory.

During the year 1955, a total number of 15,196 (old and new) cases were treated here. (The number of cases treated during the last year was 12,759) Following is a classification of the diseases treated during the year 1955:

Simple fevers	5,659
Malaria	497
Ear-nose-throat	1,074
Dental	357
Eye	466
Minor surgical	2,377
Diseases of the respiratory tract	421
Diseases of the heart and blood	451
Diseases of the intestinal tract	2,382
Diseases of the nervous system	137
Metabolic diseases	289
Diseases pertaining to women	212
Skin diseases	874
Total	15,196

(Females 2,002 and males 13,194)

A noteworthy feature is the increase in the surgical work undertaken by the hospital. Also thanks to the systematic treatment, both therapeutic and prophylactic, the present year has found a distinct decrease in malaria cases.

The work of the hospital, conducted by Dr. K. C. Roy, M.B.B.S., has progessed considerably during the year under review. The ultra-violet ray apparatus presented towards the end of 1954 has proved very valuable to quite a large number of patients. Dr. Lila (Aurelia Vlachou), an expert massage spectalist from Greece, who spent nearly most of this year (1955) in the service of the hospital, has besides treating numerous cases also trained several students in massage therapy.

The medical service to the pilgrims to the shrines in Uttarakhand was continued as usual. The visiting doctors who took part in the working of the hospital during their stay at the Ashram for different durations, were: Dr Chellamma, M.B.B.S., D.O., Madras; Dr. B. G. Adhwaryoo, M.B.B.S., D.O., Patan, Gujarat; Dr T M. Sundari, M.B.B.S., Chinchona; Dr Ram Das, M.B.B.S., Tadepallegudam; Dr. Devaki Kutty, M.B.B.S., M.R.C.O.G., D.G.O., Lucknow; and Dr. Lakshmi, M.B.B.S., M.R.C.S., L.R.C.P., New Delhi.

As during the previous year, Major-General A. N. Sharma (retired, D.M.S., Indian Army) conducted a First Aid refersher course.

The Sixth Eye Relief Camp was held from 29th May to 9th June. As usual, the surgeon in charge of the camp was Dr B. G. Adhwaryoo, M.B.B.S., D.O., B.M.S. A total number of 151 patients were treated which included refraction testing of the eye and surgery. As before, Dr Adhwaryoo himself arranged for the expenses for conducting the camp and, in addition, provided free post-operative treatment including the supply of eye glasses.

It is needless to say that the efforts of the Sivananda Charitable Hospital to serve humanity in its own way have always been and is being supported by the loving good-will and generous help of several of our well-wishers.

(A detailed annual report of the Sivananda Charitable Hospital for the year 1955 is being published in *The Health and Long Life*).

IMPORTANT NOTICE

SWAMI BHADRA ASHRAM AND PRARTHANA MANDIR (SURAT)

As it has been brought to our notice several times that there is some misconception in the minds of the public regarding the exact relation between the Divine Life Society and the Bhadra Ashram, Athawa Lines, Surat (Gujerat), we find it necessary to publish this note of clarification. The Divine Life Society is not the parent institution of the Bhadra Ashram. The Badhra Ashram has no connection whatsoever with the Divine Life Society. The Bhadra Ashram (Surat) with its Prarthana Mandir, is financially, legally, officially and in all ways an independent institution founded by Swami Bhadra without any affiliation with the Divine Life Society.

The work of Swami Bhadra in regard to the Bhadra Ashram is an entirely independent work having no association with the work of the Divine Life Society. It is hoped that this would make it quite clear to the public that the two institutions, the D. L. Society and the Bhadra Ashram have no relation to each other and that their activities are separate and independent activities.

Sd Swami Bhadra,
Bhadra Ashram,
Athawa Lines, Surat.

Sd. Swami Chidananda,
General Secretary,
Divine Life Society, Rishikesh. U. P.

AT THE SHRINE OF BLESSEDNESS

Besides the routine daily worship at the Viswanath Mandir, situated at Sivananda Nagar, Rishikesh, special worship with Abhishek and Archan are also offered here, and Mahamrityunjaya Japa and Havan performed for the health, longevity, peace, prosperity, as well as for recovery from disease, of many devotees, on request.

Special ceremonial worship is offered on appropriate occasions. The Vigrahas of Siva, Krishna, Ramachandra, Lakshmana, Janaki, Hanuman, Ganesha and Devi, are worshipped in this Temple. From time to time, Atirudra Abhishek and Havan are performed for general welfare and peace in the world, when Mahatmas and Daridranarayanas are fed.

The Temple also holds prayers for the peace of the departed souls, on request by their relatives. Some devotees conduct daily worship on their personal behalf while some others offer worship only on special occasions. Particulars can be had from:

The Manager, Sri Viswanath Mandir, P.O. Sivananda Nagar, Rishikesh, U.P.

A RETREAT IN THE HIMALAYAS

Away from the din of modern cities and yet not far removed from such amenities as are necessary for comfortable living—in a modest sense—the Sivananda Nagar (near Rishikesh, Northern Railway) offers ample facilities for rest-giving holidays as well as for settling down after retirement. Here in the sylvan solitude, in spiritually soothing atmosphere, on the bank of the holy Ganga, many devotees spend their holidays in undisturbed spiritual contemplation and benefit from the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so, if one could afford. The land is provided free of cost. The construction charges for a single room come to about Rs. 2,000. For details, please write to:

The Secretary, The Divine Life Society, Sivananda Nagar, Rishikesh, U.P.

NEW YEAR GREETINGS!

On the occasion of the New Year Day, we extend to our readers, the members patrons, well-wishers and associates of the Divine Life Society, and to all others in general, our very best wishes and sincere prayers to God Almighty for a glorious year of fruitful aspirations, successful endeavours, progressive enlightenment, unruffled peace, continued prosperity and good health—to everyone, everywhere. —*D.L.*

PATHWAYS TO SPIRITUAL PROSPERITY

Any aspirant who wishes to lead the Divine Life of truthfulness, non-violence, self-restraint and purity can become a member of the Divine Life Society, irrespective of caste, nationality or religion, on payment of an annual membership fee of Rs. 2 which is to cover the subscription to *Wisdom Light*. An admission fee of Rs. 5 is initially charged to provide the new members with a publication of Sri Swami Sivanandaji Maharaj, some spiritual tracts, and self-culture diary and resolve-forms, and a rosary.

Any group of individuals, wishing to practise and spread the basic fundamentals of spiritual culture and to do some selfless, humanitarian service can open branches of the Society, including Ladies' and Students' Sections, on consultation with the headquarters. The branches of the Divine Life Society are required to pay to the headquarters an annual affiliation fee of Rs. 12, which meets the subscriptions to *The Divine Life*, *Wisdom Light* and *The Branch Gazette*.

Besides *The Divine Life*, the monthly periodicals issued by the D.L. Society are: *Health and Long Life*, *Wisdom Light*, *Path to God-realization*, *Light-Power-Wisdom*, *Branch Gazette* and *Yoga-Vedanta* (Hindi). In addition to these, the official journal of the Yoga-Vedanta Forest University, *The Yoga-Vedanta Forest University Weekly*, is issued from here every week. A quarterly periodical, *Light Divine* is also issued from here.

The Secretary, The Divine Life Society, Sivananda Nagar, Rishikesh, U.P.

SELECT WORKS OF SWAMI SIVANANDA

[Now Available]

	Price		Price
Ananda Lahari	Rs. 2-0	Siva Lilas	Rs. 1-12
Brahma Sutras—Part II	5-0	Sankirtan Yoga	1-8
Boon to Diabetics	1-8	Sivananda Day-to-day	1-0
Gyana Jyoti	3-0	Sivananda's Letters to Gajanand	1-8
How to Get Vairagya	2-8	Towering Saint of the Himalayas	5-0
Inspiring Songs and Kirtans	3-0	Ten Upanishads	2-8
Lord Krishna, His Lilas and Teachings	4-0	Yoga in Daily Life	3-0
Principal Upanishads—Part I	6-0	Yoga-Vedanta Sutras	1-8
Psalms of Saint Siva	2-4	Philosophy and Teachings	3-0
People's Preceptor	0-12	Yoga and Realization	3-0
Parables of Sivananda	2-0	Philosophy & Teachings in 22 Lessons	3-0
Sivananda Upanishad	10-0	Blood Pressure (In Press)	2-0
Siva, the Enlightened	2-0	Constipation Its Cause and Cure (,,)	2-0

The Manager, Sivananda Publication League,
P.O. Sivananda Nagar, Rishikesh, (Himalayas).

Edited and published by Sri Siva Prem for the Divine Life Society, and printed at the Yoga-Vedanta Forest University Press, P.O. Sivananda Nagar, Rishikesh (Himalayas).